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solve the problems of vice, corruption, child welfare, and the like. The present book, which embodies the Kennedy Lectures for 1912 in the New York School of Philanthropy, is an attempt to show how the Church can be, and is being, a force in social uplift. Mr. Cutting, after outlining Christianity's contributions to civilization, takes up in turn its relation to the public school, the police, the public health, the children and its possible influence in the formulation of public opinion. The book shows what has been done by churches in helping to solve these problems in some localities, and points the way in which other churches can accomplish the same results. He shows with great force that the situation is pregnant with possibilities for our churches. Their methods must be that of active and sympathetic cooperation with present agencies after a careful and dispassionate study of the facts. Put in Mr. Cutting's own words: "The Church with her vast opportunities for education has a major duty to fulfil. When she comes to appreciate that there are seasons when it is more Christian to use mothers' meetings for instruction in the care of infants than for expounding justification by faith, that Big Brothers may often be better church builders than 'child evangelists' and that 'pleasant Sunday evenings' for children may make more Christians than the study of catechisms, she will interpret 'suffer little children to come unto me' in 'our own tongue wherein we were born.'" The latter part of the book is devoted to a list of cases in which churches have actually contributed to the solution of social problems. The book as a whole, and this latter part in particular, will be an invaluable aid to any church organization or church worker who is interested in taking part in social welfare work.

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ELLIS, HAVELOCK. *The Task of Social Hygiene.* Pp. xv, 414. Boston: Houghton, Mifflin Company, 1912.

This latest book by Havelock Ellis adds another volume to the interesting literature that is to-day appearing on the subject of eugenics. To no small degree the importance of the book lies in the bringing into strong relief of the contrast between two distinct points of views,—that of eugenics with that of euthenics, or the relative importance of heredity and environment. If for no other reason the book is valuable for sanely recognizing a distinct and legitimate field of study for each of these sciences. Although temperate in his attitude toward each science, Ellis takes the position that in the evolution of a method in social hygiene, emphasis has been laid in turn upon sanitation, upon factory legislation and upon education, all of which in themselves have been incomplete; and that we are now forced to take up the final link in the series, puericulture, or, as it has lately been called, 'eugenics.'

The first and last chapters in the book are among the very best, for they bring out this contrast excellently. Social hygiene is here held to include the study of both environment and heredity. The two chapters dealing with The War against War and The Problem of an International Language have, at best, only a very indirect connection with the subject of social hygiene, and it may well be wondered why they were included in the present book. Even less

connection does there seem to be between chapter vii on Religion and the Child and the new science of heredity which he wants to emphasize. Taken by itself the chapter is one of the most scathing and fundamental criticisms yet written on the education of the child before the age of puberty. The chapter on The Significance of a Falling Birth Rate is thoroughly representative of the modern viewpoint that quality is of more importance than quantity, and contains within the small space of sixty pages one of the best discussions that have appeared on the subject. It is one of the best things in the book.

The book should be in the library of anyone who wants to know the latest word in the great controversy of modern times concerning the relative influence of heredity and environment.

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FLEMING, W. L. *General W. T. Sherman as College President.* Pp. 399. Price, \$5.00. Cleveland: Arthur H. Clark Company, 1912.

The reputation of General William Tecumseh Sherman cannot but be enhanced by the intimate revelation of himself contained in these letters, for, although written at a time when even prophecy of his future greatness was impossible, they still show the same character and convictions which appear to the present generation through his official reports and personal correspondence as general. He is the ideal superintendent of the new Louisiana State Military School, a tremendously hard worker, coolly intellectual, calm and dignified, stern in discipline, ever ready to repress insurrection among the cadets in any form, but a fair friend to all. When he leaves his post to side with the North in the great sectional struggle, the state officials of Louisiana treat him with every courtesy and pay him the highest compliments for the efficiency of his services to the state. In politics he is neutral, perhaps even slightly favoring the South on the slavery issue, so long as the overt act of secession has not been committed. He is sorry that his brother, John Sherman, as a member of Congress, had signed his name in approval of the famous "Helper" book, he begs him to renounce the irrepressible conflict ideas, and recommends concessions to the border states; although mildly suggesting some amelioration of the conditions of slavery in Louisiana, he still in general openly sympathizes with the southern position on this question. But secession introduces into the problem the new elements of lawlessness and anarchy, which to Sherman constitute a challenge to organized government to defend itself, and in the face of such a challenge he instinctively chooses the side of government. The spirit of disorder in 1860 was to Sherman the most portentous sign on the political horizon.

This reflects the attitude of the strictly military man, unbiased by politics. Although he visited Ohio during the exciting political contest of 1860, Sherman took no part in politics, refused to vote, and in general often expressed his distrust of the political leaders of the land.

Students of economic conditions will be interested in a statement of Braxton Bragg, in a letter to Sherman (p. 80), that the net profits of the former's plantation for 1859 were \$30,000 on a total investment of \$145,000.

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